Essence of negative metaphysics

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Abstract: This research article explores the capacity of human thought to apprehend the ultimate underpinnings of reality, focusing specifically on the concept of nothing and the knowledge derived from its comprehension. The methodology involves a priori cognition of the fundamental nature of reality derived from the absolute negation of cogitable objects. The acquired insights are then juxtaposed with existing concepts encompassing the comprehensive properties of the world. It proposes a comprehensive ontology devoid of irreducible entities, aligning remarkably with Occam's razor principle. The research illustrates the spontaneous emergence of the Universe from absolutely nothing. At the deepest structural level, everything comprises objective indeterminacies that are not necessarily self-identical. Physical laws are alternative-free; they stem from probabilistic principles and the regularities of randomness. Moreover, evolution unfolds through the structuring of randomness beyond absolutely defined constraints. Fundamental particles manifest as elemental stable stochastic structures, and the localization of these stable structures is tied to their involvement in the system's cyclicality. The definiteness of reality remains elusive, while consciousness acts as a focal point for the coherence of the world's indications of its own significance. A Theory of Everything is conceivable without postulates and possesses the ability to self-explain.

Keywords: metaphysics, Theory of everything, absolute, nothing, indeterminacy, time, randomness, significancy, physical laws, consciousness

Introduction

Since ancient times, people have sought a universal explanation for natural phenomena, and over time, their explanations have grown more profound, systemic, and comprehensive. The paradigm has transitioned from mystical interpretations to scientific treatment, with scientific concepts delving deeper into the essence of matter and time. In the 20th century, human thought advanced to the level that enabled the establishment of the Standard Model of elementary particles and the identification of four fundamental interactions [1, pp. 59–61]. It was around this time that the

community of physicists aspired to create a unified physical and mathematical theory known as “The Theory of everything” [2, pp. 51–52].

New physical theories entail predictions consistent with experimentally verified theories. As the analysis of their validity is conducted through mathematics, it is necessary to examine the essence of mathematics.

Mathematics provides an extremely precise means of predicting and analyzing the world, dealing with potential operations and resulting abstract entities [3]. Therefore, the primary subject of mathematical inquiry is not the world as such, but rather the mind's capacity to concretize. Due to the possibility of optimizing thought, people often speak of the beauty of mathematics.

Basic conceptual schemes express how that which is understood by the thinking subject as objective reality fundamentally grounds the possibility of thought itself. An ultimate explanation of reality necessitates addressing the most profound questions.

The fundamental question: why is there something rather than nothing?

During antiquity, the Greeks held differing conceptions of nothingness, distinguishing between oukon and meon [Boyko, 2019, p. 35]. Oukon represented nothingness in the Parmenidean sense, where reasoning about it was deemed futile, and nothing could arise from it. On the other hand, meon denoted pure potency and indeterminacy. Nothingness and God stand as central metaphysical categories, occasionally treated as identical in apophatic theology [Bulgakov, 1994, p. 87], yet sometimes regarded as opposing concepts [Sevilla, 2017, p. 151]. These categories share the attributes of non-relatedness, uncausedness, and unconditionality. Metaphysicians, in their search for ultimate grounds, strive to turn to the prime mover [7, p. 286], to the beginning of beginnings.

Although absolute nothingness does not exist, the concept of “absolute nothingness” can be conceptualized [8, p. 93]. However, during this process, the subject disengages from reasoning operations, leaving a sense of dissatisfaction regarding the definition of significance. In contemplating "nothingness," the philosopher arrives at dissatisfaction in determining its significance, since this concept does not presuppose determinacy of thought [9, p. 120]. If nothingness constitutes the primordial ground of the thinkable, then it expresses the first principle of the world, which fundamentally affects the mind, and this category may manifest itself indirectly.

It may be objected that where nothing obtains, modality too is absent. However, any attempt to articulate fundamental concepts through mutual definition reveals heterogeneous interpretations and circular cross-references in their exegesis [10, pp. 90–92]. Terms often denote reciprocal inversion – "possibility" and "limitation" exemplify this. Concepts grounded in divergent first principles would admit of no

comparison absent a unified semiotic domain within which their relations can be mapped.

If we envision a scenario where absolutely nothing existed at the onset, then the absence of everything lacks significance. If we assume that the strictness of absolute nothingness is insignificant, then there are no constraints on the emergence of anything. However, if we consider the strictness of absolute nothingness as significant, then it ceases to be absolute nothingness and becomes a limited nothingness – somewhatness. This indirectly suggests that explaining the possibility of the world's existence does not require knowledge of the world itself.

The rationale for metaphysics

Can something specific be learned by contemplating nonexistence? One of viewpoints negates the possibility of deriving something from nothing [11, p. 85], but along with that, it suggests understanding the most fundamental entity that could exist when nothing else existed [12, p. 129]. It was presumed that this phenomenon was the power of beginning to exist, and in the absence of any limitations, it could bring itself into being [11, p. 484]. However, differentiating the onset of existence from existence itself and disengaging from this cycle remains unclear. It looks like this logical circularity appears because basic concepts, such as nothingness, are subjective and at the same time objective. Any attempts to comprehend absolute nothingness inevitably refer to a meticulous understanding of our attempts to comprehend in general. The subject, as the origin of the reasoning vector, coincides with the object – the endpoint of the reasoning vector. The object of the subject's contemplation is inconsequential. Grounded in the very definition of truth [13, p. 66], where thought aligns with its subject, we can assert: absolute nothingness can explain itself.

For the preservation of truth, the characterization of what is deducible must refer comprehensively to truth itself. An ultimate and maximally precise explanation necessitates obtaining not merely the capacity for a proposition's self-explication, but the ability to ground our affirmations in the primordial condition of possibility for explanation as such. Any explanation of absolute nothingness inevitably wouldn't be nothing. However, there are no objects, except for our mind (as the endpoint of the reasoning vector), which can prohibit us from doing so. Thus, it appears that nothingness emerged from nothingness, rendering this possibility viable. The initial phenomenon was existing nonexistence, alternatively defined as veiled uncertainty or defined indeterminacy.

Existence inherently constrains the state of nonexistence, yet does not wholly eliminate it. Something that fundamentally exists may not exist at all, but this possibility can be restricted by the instability of nonexistence, marked by the initiation of existence. Objective existence lacks distinct definitiveness; the determinacy of

existence stems from allusions to its inception by dawn of existence of something else. Absent any determinant of the succession in which things might arise, one is warranted in invoking contingency and probability.

Some researchers might consider the theoretical assertion of the content of absolute truth as inherently pseudoscientific. However, they inadvertently impose limitations on their own cognition based on their assumptions, where foundational aspects often remain unresolved. To foster constructive discourse, they should define clearly what they mean by the concept of “truth”. Meanwhile, I propose the verification of absolute truth through allusions to truth relative to it, employing the most universal methodology of concretization and confirming its conclusions in terms of indispensability and in accordance with the principle of falsifiability [14, p. 62].

Metaphysical Modeling: Correspondence between the Derived World and Reality

With the introduction of a constraint in the Universe, absolute nothingness transforms into a more nuanced concept, denoted as indefinitiveness №0 and indefinitiveness №1. To prevent confusion between the general property of indeterminacy and indeterminacy as a constituent part, we designate constrained indeterminacies as monads: monad №0 and monad №1. Monads do not necessarily satisfy self-identity. The monad is without composition, and the moment of its existence objectively negates itself, since the moment of indeterminacy no longer instantiates indeterminacy as such, while nevertheless remaining indeterminacy under another aspect. The unabolishable property of the power of non-being [15, pp. 122–123] or indeterminacy both intrinsic to and extrinsic to the totality of determinate being-necessitates temporal becoming.

The frequency of the generation of other monads by a monad fundamentally remains undetermined, essentially random, yet bounded by the frequency of the emergence of other monads. Hence, contingency governs randomness. If, at a particular moment in time, there are n monads in a considered world, then the probability of the emanation of one of them and subsequently the generation of a new monad by it is 1/n.

To evaluate the probability of contingency in this world, it is essential to delineate the criteria by which the world identifies somethingness within itself. First basic criterion of significancy is the allusion to existence – an implication of the existence of a generating monad through the commencement of the engendered monad. This serves as a fundamental criterion of the significancy of the existence of somethingness; we shall refer to it as criterion A. The second fundamental criterion of significancy is the allusion to non-identity of monads whose significance is substantive in terms of existence, expressed fundamentally as a suggestion that the generating monad no longer generates engendered monads. We shall designate this as criterion B.

These two fundamental criteria hint to the particular significance of the existing state as well as the significancy of the past.

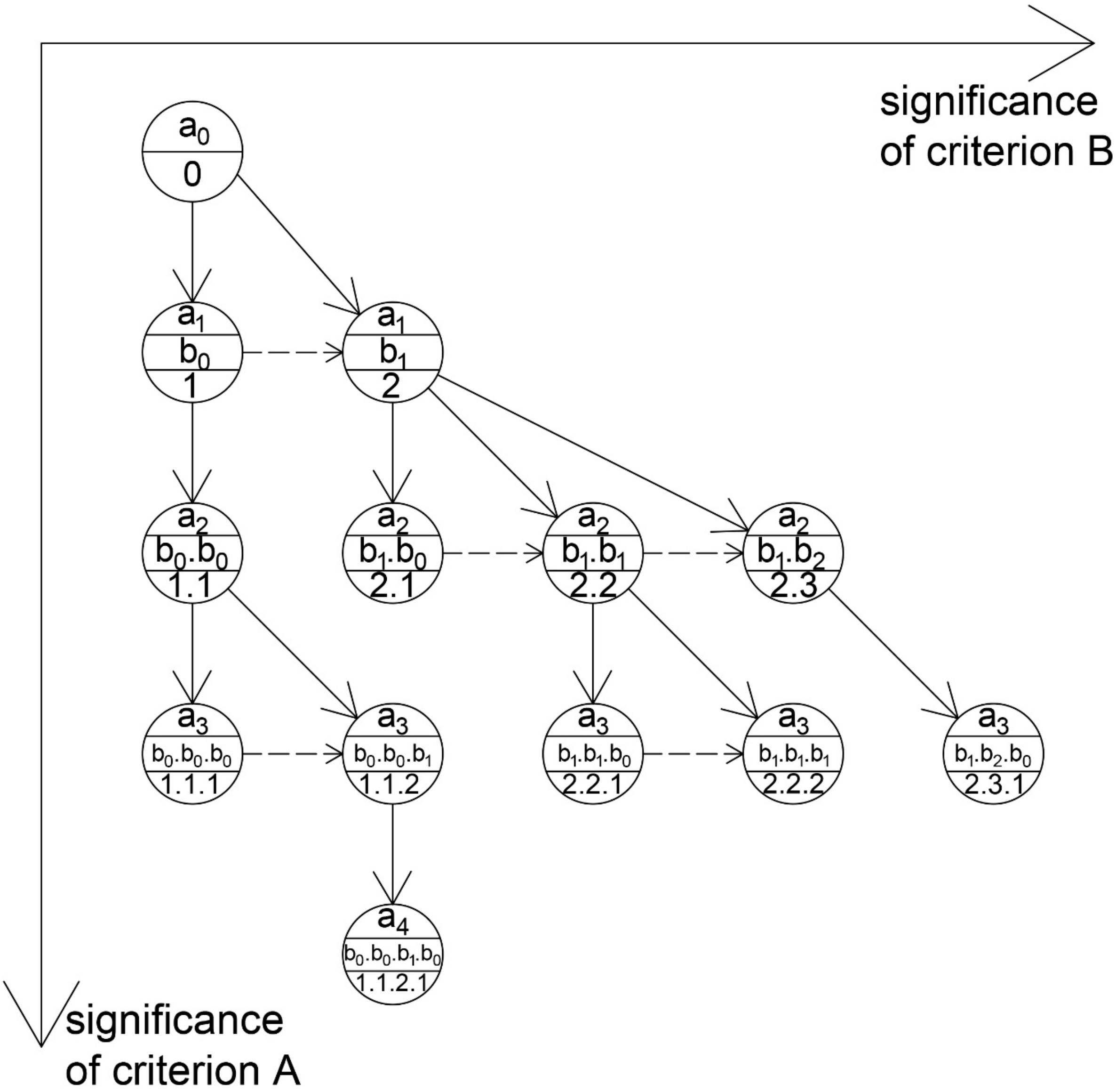

Figure 1. A model of possible, very early state of the Universe expressed by a hierarchy of monads. Monads are designated with circles. Within the circles, the upper part points to an identifier according to criterion A; the middle part – an identifier according to criterion B; the lower part designates monads' signatures.

The first principles through which the world assigns significance to itself may serve to determine the probability of that which has occurred, occurs, and shall occur within it. Through the determination of these probabilities emerges an apprehension of the material domain. In a world modeled upon a hierarchy of monads generating other monads through stochastic processes, all nomological patterns follow necessarily.

Let us envision a model where monad №0 has generated monads №1 and №2, while monads №1 and №2 have not yet engendered any monads. Apart from constraints №1 and №2 that divide the world into three indeterminacies (monads), nothing else exists in this world. The probability of a new monad emerging from any

of the three mentioned monads is 1/3. Suppose monad №2 gives rise to monad №2.1. This modeled world now has three constraints, dividing it into four monads: monads №0, №1, №2, and №2.1. The probability of a new monad emerging from any of the described monads is now 1/4. However, the probability of accounting the constraint limiting the indefinitiveness of monad №1 is 1/2 compared to a similar operation concerning monad №2.

The probability of accounting the most likely constraint will tend toward 100%, and the probability of accounting the least likely constraint will tend toward 0%. This ensures substantial stability in the world; however, the behavior of the engendered monads will introduce instability. The stability of these monads will largely be determined by the hierarchy of the already engendered monads. However, the smaller the explored hierarchy, the more pronounced this instability will become. The instability of the emerging monads themselves will also lead to deviations from the most probable development scenario, leading to another local consideration scenario of constraints becoming the most probable one. This will contribute to local redistribution of probability, causing divergence between the tendencies towards 0% and 100%. The elements tending toward 100% can be characterized as structures exhibiting a certain degree of stability.

In physics, symmetry is a widely used concept to describe the underlying structure of the world [16, p. 478]. Symmetry principles are perceived as metalaws of nature and in a deep sense express the interdependence between order and disorder [17, p. 12]. Symmetry, in its most general sense, denotes stability under certain transformations [18, p. 505]. Since transformations themselves hold a slightly different sense than this stability, symmetry fundamentally represents the projection of indeterminism onto determinism. Determinism (as generativity) in the modeled world is expressed through the asymptotic reinforcement of maximal probability scenarios, though such tendencies permit local acausal perturbations. These perturbations themselves exhibit statistical convergence toward manifestness, constituting novel generated symmetries. Such symmetries are substantially conditioned by the monad that served as the primary locus of disruption relative to the predecessor symmetry-structure.

Object relations are reducible to indeterminacies that intimate the import of the non-self-identity of the very indeterminacies that engendered them. The aggregate of these indeterminacies constitutes a unified causal hierarchy. The salience of an arising symmetry generation vis-à-vis the spontaneously generative symmetry from which it emerged is assessed by the differential shift toward greater prevalence of criterion A or criterion B in establishing the significance of the temporal sequence of events. Worldly determinacy is constituted from uncertainty and intimation, and the objective probability of what has transpired is not unity. The objective import of the temporal

sequence of events may be designated as chronicle or significance-notions semantically proximate to "information."

Temporally, monadic instantiation within the account increases. The genesis of monads displaces the evaluation of generated symmetry toward augmented import of criterion A or B in chronicle-determination relative to the originary symmetry. Given that the symmetry-disrupting monad appears with minimal frequency within the engendered symmetry, worldly accounting conflates its position with its more frequently manifesting progeny-monads. This dynamic characterizes the overwhelming majority of monads constitutive of the generated symmetry. The result manifests as a stable generative flux about which less stable fluxes rotate, these in turn surrounded by still less stable fluxes in recursive fashion. Space threads or unthreads itself from itself. Rotational orientation remains essentially relative, determined by differential shift toward criterion A or B predominance in establishing the significance of actualized events. The hypothesis proposes that the generative origin of self-threading homogeneous space exhibits properties formally analogous to photonic helicity [19].

The conservation laws of energy, momentum, angular momentum, and electric charge are regarded as the most fundamental physical principles. Subsequently, formulations grounded in the established understanding of these phenomena will be utilized.

Energy signifies the equilibrium of stability in the world [20, p. 12]. It can be defined in the most refined manner as follows: the probabilities of defining indeterminacies (the manifestation of monads) restrict each other.

Momentum articulates the directionality of energy transmission [11, p. 355–356]. As a spatial characteristic, momentum within the modeled world is described via criteria governing the salience of monadic instantiation. Energy transmission direction is established through the differential variation in A-B criterion significance relative to environmental A-B criterion variation. The modeled-world analog to momentum conservation: instantiation probabilities for monads within any given hierarchy asymptotically approach the hierarchy's mean probability. The angular momentum conservation equivalent: directional tendencies of accounting to deviate toward privileging criterion A or B mutually compensate.

One of the most intriguing features of our world is its potential for evolution, which seems particularly peculiar in light of the thermodynamic arrow of time [21, p. 3]. The observed world is structured, but despite this, the average probability of symmetry disruption in the processes under discussion in relation to the considered instants of time increases over time. This implies that the average probability of the cessation of stability for most elements of the system also increases. The property of emergence is consistent with primordial simplicity and contingency [22, p. 323].

Within the modeled world, the interactional medium among stable structures undergoes self-structuration. Temporally, the contrast between chaotic and ordered states intensifies. While indeterminacies proliferate, the instability characterizing most of the world finds compensation in the pronounced orderliness of a minor fraction. The research program entails mathematically deriving and taxonomizing elementary structures emerging from chaos within the modeled world, obtaining analogues to fundamental interactions and elementary particles, then comparing these derivations against contemporary advances in quantum physics, cosmology, and synergetics.

An initial theoretical outline requires attention merely to elementary particle taxonomy [1, pp. 55–58] and fundamental properties: stability; mass (subluminal motion) [23, pp. 9–15]; spin [23, pp. 16–17] or helicity [19] (the mutual dependence between structural regularity recurrence constituting particles). The most primitive stable structures within the modeled world comprise hierarchies engendering symmetries wherein mean monadic instantiation and accounting frequencies deviate from ambient hierarchical instantiation rates. Designate such structures Λ, their symmetry source $S_Λ$. Λ structures admit primary classification via relative monadic genesis rates (supraliminal or subliminal to environment). Secondary classification proceeds by their generated symmetry displacement relative to the jointly emergent symmetry (unified causal hierarchy) toward criterion A or B salience. The configuration of two elementary stable structures $Λ_1$ and $Λ_2$ vis-à-vis their common emergent symmetry $Λ_0$ yields three displacement variants within hierarchy Λ: AA, AB, BB.

Relative to each other, the two sources of symmetries $S_{Λ1}$ and $S_{Λ2}$ can behave in two ways: tending either tending to diverge or to converge. This leads to a total of 6 variants: ←⇇, →←, ⇉→, →⇉, ←→, ⇇← (the double arrow signifies a higher pace than the single arrow). The last 3 variants are stable as they will continue to diverge over time. The →← variant will also be stable because it is possible to approach each other indefinitely, slowing down the speed. This reduction of the share of processes relative to the surrounding generation of causal hierarchy $Λ_0$, tending towards infinity, occurs for the part of hierarchy $Λ_0$ located between the two causal hierarchies Λ1 and $Λ_2$ that tend towards each other. The variants ←⇇ and ⇉→ are not stable, as over time the faster-shifting symmetry will catch up with the slower one; other options are not possible without preserving the velocity ratio. As a result, we have 4 stable structures: →←, ←→, →⇉, ⇇←.

The assumption is that the structure "→←" corresponds to the electron, the structure "←→" matches the electron neutrino and the structures "→⇉" and "⇇←" correspond to the neutrino class. The unstable structures ⇉→ and ←⇇ most likely correspond to unstable charged leptons. Globally, these structures can also be assessed depending on the importance of the criterion (A or B) to which the causal hierarchy $Λ_0$

is shifting – in which the two evolving causal hierarchies under consideration Λ_1 and Λ_2 have arisen and which encompasses them. Thus the total number of structure types of such class increases from 6 to 12: →(→←), →(⇉→), →(←⇇), ←(→←), ←(⇉→), ←(←⇇), ←(←⇇), →(←→), →(→⇉), →(⇇←), ←(←→), ←(→⇉), ←(⇇←). We shall designate the structures of class Λ_0 (Λ_1 Λ_2) as structures of class M.

Class M structures are divided into those formed by converging and diverging causal hierarchies Λ_1 and Λ_2. In the former case, the relative frequency of the emergence of new monads, and hence the rate of emergence of a new space between causal hierarchies Λ_1 and Λ_2 will be limited by the faster emergence of new entities within these causal hierarchies. It is likely that the space relative to the surrounding space will spin into the area where the medium emergence rate is limited. In the case of diverging causal hierarchies Λ_1 and Λ_2, the relative rate of the emergence of a new environment is to a lesser extent constrained by the relative pace of the emergence of a new environment in the surrounding causal hierarchy. It is likely that the space will be twisted out of that area relative to the surrounding space. In any case, the source of symmetry that determines the class M structures will be represented by a peak of stability or instability of the environment between the causal hierarchies Λ_1 and Λ_2. Let us designate the source of symmetry of this environment as S_I.

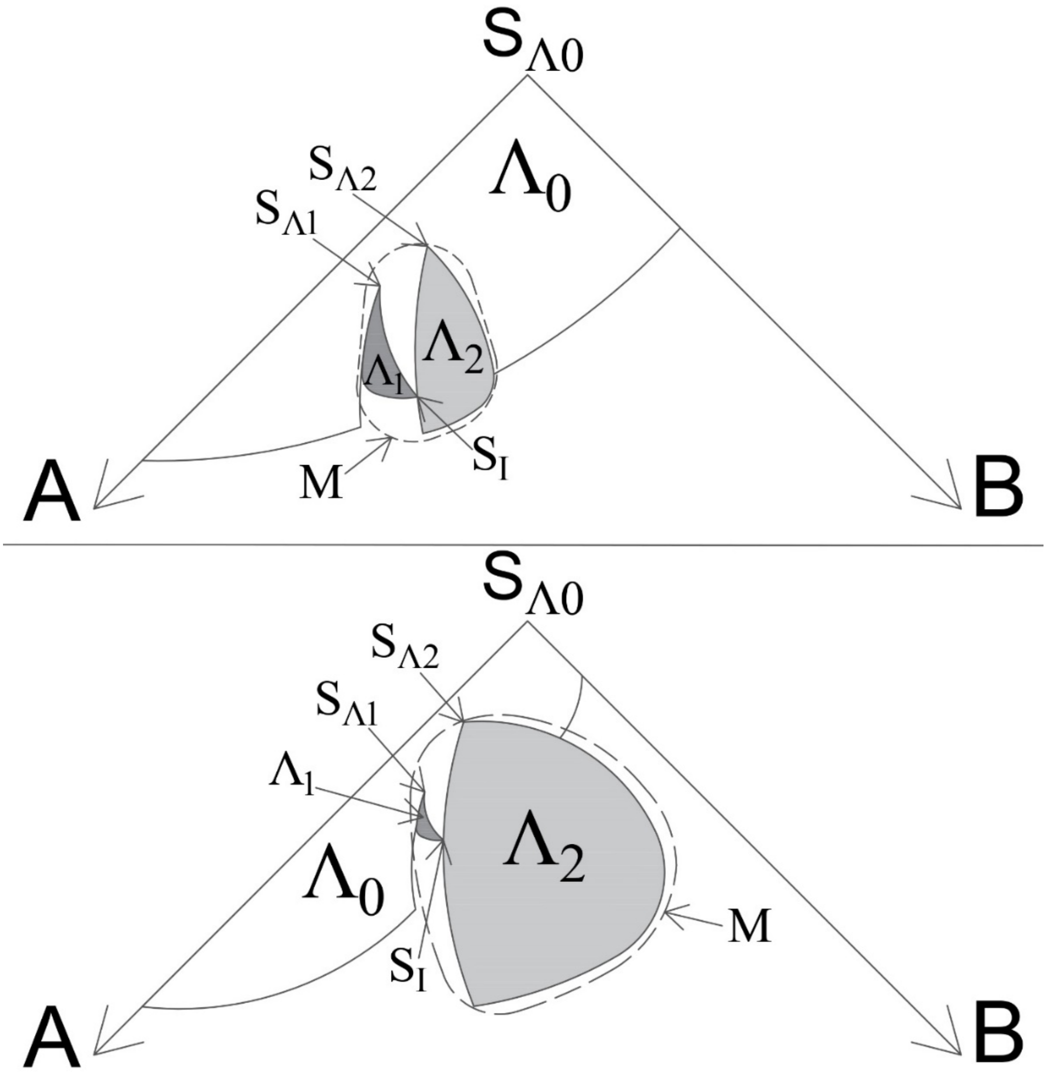

Figure 2: Structure ←(→←). The upper part of the figure illustrates the structure at time t_I, whereas the lower part depicts it at time t_{II}. t_{II} chronologically follows t_I. The decreasing proportion of Hierarchy Λ_0 between causal hierarchies Λ_1 and Λ_2 implies a slower rate of emergence of new space relative to surrounding space, leading to the convergence of causal hierarchies Λ_1 and Λ_2.

The spatial locus (a subset of the general causal hierarchy) toward which symmetry source S_{M1} preferentially deviates at a given instant defines symmetry source S_{M2}. This produces rotational foliation of space around S_{M2}, which recursively spirals into or out of S_{M1} (according to whether Λ_1 and Λ_2 hierarchies converge or diverge).

The class M structures do not rotate, primarily, but generate rotation – a symmetry demonstrating that any transformations over it are indicative of the fact that the space was twisted into itself or twisted out of itself. Most likely, the fermion's position is predominantly specified depending on where there is more evidence of cyclicity with respect to the source of symmetry S_{MII}, which can show similarity with the uncertainty principle [24, p. 147]. The interrelation of processes' cyclicity and isotropy of space will be considered below.

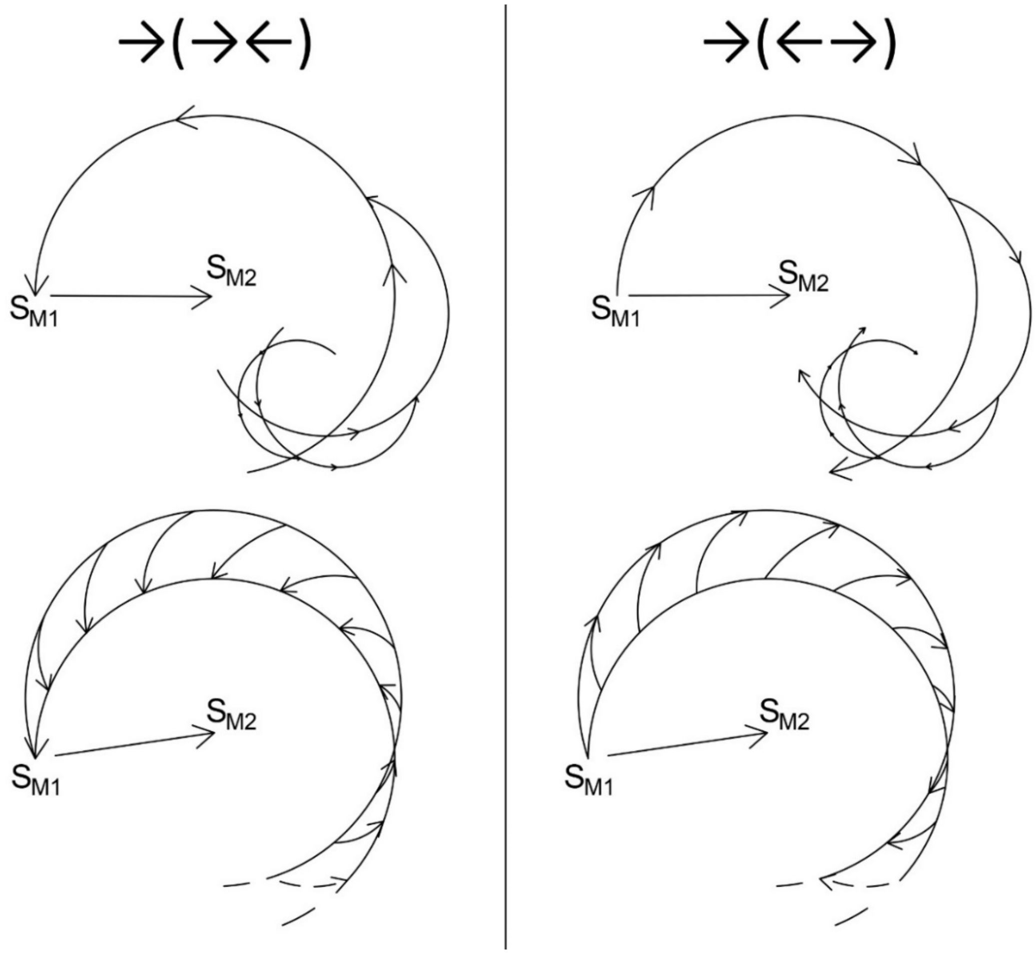

Figure 3. Presumably, fermions. The left part is a schematic representation of the structure →(→←), presumably an electron or positron. The right part is a schematic representation of the structure →(←→), presumably – electronic neutrino or electronic antineutrino.

Hierarchies embody relative frequency relations, making it possible to construct a spatial geometry based on instantaneous deviational vectors, and to derive the laws of this geometry's temporal dynamics.

A hierarchy of greater scale will almost certainly encompass numerous distinct symmetry origins, thereby exhibiting pronounced local divergences in monadic accounting frequencies for signature-similar monads. Within such hierarchies, domains of high-frequency monadic instantiation will be spatially proximate to domains where signature-analogous monads manifest infrequently.

It is conjectured that through examining the discrepancies in the nature of the local account of monads, requisite conditions for the closedness of space can be inferred, as well as the isotropic properties of time from its fundamental anisotropy. The conceptual hierarchy proceeding from most fundamental to derivative follows approximately: accounting – recurrence – cycle – period – phase. Recurrence generally designates detected similarity across disparate events. Within the present model, it likely denotes hierarchical accounting independent of particular monadic instantiation. Cycles, contrary to instantaneous recurrence, presuppose determinate conditions

requisite for recurrence [25, pp. 23–24]. The interdependence of cyclic conditions establishes relational dependencies among events. This constitutes, presumably, the primary determinant of stable structure locality.

As the scale of the system decreases, the interconnection of conditions for the realization of cycles will become increasingly more pronounced. The less the subsystems take part in the circularity of system processes, the less stable they will be relative to the system. If the subsystems do not participate in system circularity, they move at the maximum possible pace within it, analogous to the speed of light in the modeled world. The qualitative complication of interconnectedness of cycles contributes greatly to structuring the modeled world. It is likely impossible to foresee exactly the extent of complexity and orderliness of structures that can appear over time in the modeled world.

Consciousness and fundamental metalanguage of thinking

Qualitative complexification entails that structural regularities resist reduction to elementary rules or algorithms. This provides maximal evidence for past-determinacy upon novel event-emergence. Intimations of chronicle-determinacy increasingly designate mutual significance, constituting a consensus of attestations concerning what possesses worldly import. This consensus presumably constitutes subjective consciousness, with general tendential patterns among intimations comprising qualia.

The subject apprehends time as satisfaction derived from appropriating its relation to the most fundamental intelligible property of reality – that same property enabling cognition: objective indeterminacy. Non-being manifests as dissatisfaction, thereby conditioning logical cyclicality. Indeterminacy admits conceptualization as subjective indifference toward its represented chronicle. Through experientially validated permission for circumstantial indifference, the subject articulates the distinction between represented (objective) chronicle and its modeled counterpart. Within subjective consciousness, the answer to reality's self-posed question concerning worldly determinacy undergoes actualization. Subjectivity designates coherence among intimations regarding maximally probable circumstances when the world accounts for the salience of its constituent parts. Such coherence obtains where similarity emerges across irreducibly plural chronicle-attestations, confirmed through novel event-genesis.

Significance (chronicle) is presumably conceivable to the subject at the most fundamental level as the operation of delegating reality's self-interpretation to reality itself. The subject establishes a relation to this response, articulated through thought's metalanguage. Indifference correlates with apprehension of futurity as concept [26, p. 291]. Self-comparison of indifference designates the salience of the interrogative

"How?" and presumably relates to comprehending present temporality and interrogation. The relativity of "How?" interrogatives already presupposes specificity and presumably correlates with past-comprehension, together with assertion and the interrogative "What?".

Discussion

A Theory of Everything purports to explicate the grounds of all possibility while simultaneously explicating itself through elucidating the conditions for the existence of a thinking subject comprehending this very theory. This entails a cyclical verification procedure for thought's metalanguage, whereby the Theory of Everything vindicates its methodology for establishing its own epistemic warrant.

A final theory furnishes the framework for maximally systematic and comprehensive explanations, encompassing the question of why there is something rather than nothing. It anticipates all foundational interrogatives and provides instruments for contextual discovery within the linguistic register wherein such questions are formulated. A Theory of Everything resolves the problem of signification [10, p. 69] while proposing itself as the fundamental normative conception. Yet general metaphysics occupies merely one terminus of the hierarchy of sciences; at the opposing terminus presumably stands history in its most expansive construal.

The fundamental natural laws derived above admit no alternatives and are therefore empirically testable. Concerning constants, certainty is absent; contingency likely constitutes the salient factor. A Theory of Everything remains autonomous, yet its linguistic apparatus and logical structures admit comparison with experimentally validated fundamental theories.

Objections are anticipated that this inquiry is insufficiently philosophical, belonging rather to theoretical physics (or conversely-insufficiently physical, being merely philosophical). Such positioning is unilateral, for fundamental science and philosophy lack determinate boundaries while sharing a common nucleus. The synthesis of imprecise philosophical conceptions will precipitate specification of their constituents. This work originated in the aspiration to produce something superior; subsequently, what constitutes superiority underwent specification, culminating in the comprehension of ultimate grounds. All posited particles and interactions emerged systematically within the investigation, absent any antecedent derivational program.

The view may arise that the investigation lacks rigorous demonstrations of correspondence between modeled and actual structures. Such critique proves counterproductive and misplaced for this preliminary work, whose principal objective consists in delineating the most productive investigative trajectory toward a Theory of Everything, thereafter persuading and motivating further endeavor potentially yielding

amplified results and attracting additional adherents. Should the conception prove sound, demonstrative evidence will proliferate.

Conclusion

Predictive power constitutes the principal criterion for epistemic warrant. When predictions consistently manifest, feedback from objective reality to the thinking subject obtains, evidencing worldview accuracy. Theoretical foundations possess scope proportionate to the phenomenal breadth across which they demonstrate reliability. What constitutes the world's ultimate ground admits comprehension solely through the universality with which derivative phenomena are explicated.

Every element within the unified theory's linguistic apparatus is defined exclusively through mutual determination, expressing the subject's fundamental conceptual framework and the context-independent origin of all linguistic systems. Any articulated foundation of a final theory fails to instantiate such, already containing metalinguistic structure whose foundation constitutes the genuine basis. Consequently, a Theory of Everything admits no postulates, being derived conjointly with logic and mathematics. It grounds itself in thought's self-referential closure attending the verification of absolute nothingness's explanatory specification-limit. Through elaborating non-relational self-address to their own cognition, philosophers necessarily specify the world's ultimate intelligibility, thereby deriving worldly knowledge. This constitutes metaphysics in its most profound sense – the method of trans-experiential reality-apprehension through absolute negation, excepting knowledge obtained via complete negation by identical means. The method of procuring a priori knowledge from pure reason [27, p. 16].

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